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Suriy'upamā Sutta 2

Dutiya Suriy'upamā Sutta The Second Discourse on the Sun Parable | S 56.38

Theme: The Buddha discovers and teaches the 4 noble truths

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1 The Suriy'upama Sutta 2 (S 56.38)

1.1 The Suriy'upama Sutta 2 should be studied with the even shorter **Suriy'upama Sutta 1** (S 56.-37), along with its notes. As the two Suttas are closely related, Suriy'upama Sutta 1 should be read first, as an introduction to the current Sutta. [Pause here.]

1.2 The Suriy'upama Sutta 2 opens with a more elaborate moon and sun parable—light, calendrical time and the seasons depend on these heavenly bodies [§§1-4]—even so, without the appearance of the Buddha, there is only ignorance of the 4 noble truths [§§5-6].

With the appearance of the Buddha, there is the teaching and understanding of the 4 noble truths [§7-8].

The 4 truths are then laid out in theory [§9] and then in practice [§10], leading to the realization of true reality and full awakening. [§10]

1.3 In short, then, the Suriy'upama Sutta 2 states that **the arising of the Buddha** is the basis for the understanding and realization of the 4 truths, that is, of full awakening itself. While the Suriy'upama Sutta 2 highlights the 4 noble truths in a person-based teaching (*puggalādhiṭṭhāna desanā*), the Suriy'upama Sutta 1 highlights the 4 noble truths in a concept-based teaching (*dhammādhiṭṭhāna desanā*). [SD 49.15 (1.3.2)]

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The Second Discourse on the Sun Parable

S 56.38

The moon and sun parable

1 Bhikshus, for as long as the moon and sun do not arise in the world, to that extent there is no appearance of any great light, great radiance; but there is only blinding darkness, blinding gloom.¹

2 For that long, neither day nor night is discerned; neither fortnights nor months are discerned; neither seasons nor years are discerned.

3 But, bhikshus, for so long as the moon and sun arise in the world, then, there is the appearance of great light, great radiance; **[443]** that there is neither blinding darkness nor blinding gloom.

4 Then, days and nights are discerned; fortnights and months are discerned; seasons and years are discerned.

¹ *Yāvakīvañ ca bhikkhave candīma, sūriyā loke n'uppajjanti | n'eva tāva mahato ālokassa pātubhāvo hoti mahato obhāsassa | andha, tamam tadā hoti andha, kāra, timisā,*

The arising of the Buddha and the Dharma

5 Even so, bhikshus, for so long as the Tathagata, the arhat, fully self-awakened one does not arise in the world,

to that extent there is no appearance of any great light, great radiance;
but there is only blinding darkness, blinding gloom.

6 For that long, neither are **the 4 noble truths** discerned,
nor their teaching, declaring, establishing, revealing, analysing, clarifying.

7 But, bhikshus, when the Tathagata, the arhat, fully self-awakened one arises in the world,
then, there is the appearance of great light, great radiance;
and there is neither blinding darkness nor blinding gloom.

8 Then, the 4 noble truths are discerned,
and so, too, their teaching, declaring, establishing, revealing, analysing, clarifying.²

The 4 noble truths (theory)

9 Of what four?

Of “This is suffering”;

of “This is the arising of suffering”;

of “This is the ending of suffering”;

of “This is the path leading to the ending of suffering.”

idam dukkhan’ti

ayaṃ dukkha,samudayo’ti

ayaṃ dukkha,nirodho’ti

ayaṃ dukkha,nirodha,gāminī paṭipadā’ti

Mastering the practice³

10 Therefore, bhikshus,

you should apply yourself to (the reality):

you should apply yourself to (the reality):

you should apply yourself to (the reality):

you should apply yourself to (the reality):

“This is **suffering**”;⁴

“This is the **arising** of suffering”;⁵

“This is the **ending** of suffering”;⁶

“This is the **path** to the ending of suffering.”⁷

— evaṃ —

[For **Bibliography**, see the end of SD 49c]

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² *Atha kho catunnaṃ ariya,saccānaṃ ācikkhanā hoti desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānī,kammaṃ.* This is stock: M 141,2/3:248,10 (MA 5:64,4), SD 11.11 ≈ S 5:443,13 ≈ SA 2:54,4 ≈ Pm 2:86,8 (PmA 581,20); Pv 519 (PvA 222,19). See CPD: ācikkhanā.

³ This whole section recurs in **Suriy’upamā S 1** (S 56.37,3), SD 49.15.

⁴ *Idam dukkhan’ti yogo karaṇīyo* lit, “There should be what is to be done regarding suffering (as a noble truth).”
On *yogo karaṇīyo*, see SD 49.15 (1.5).

⁵ *Ayaṃ dukkha,samudayo’ti yogo karaṇīyo.*

⁶ *Ayaṃ dukkha,nirodha,gāminī paṭipadā’ti yogo karaṇīyo.*

⁷ *Ayaṃ dukkha,nirodha,gāminī paṭipadā’ti yogo karaṇīyo.*